

A. M. D. G.

The Classical Bulletin

Vol. II.

APRIL, 1926

No. 7

A Pedagogical and Psychological Basis for a First Year Latin Course

(Dr. E. B. De Sauzé has kindly permitted us to print this Extract of a paper read before the Ohio Classical Conference at Columbus, November 14, 1925. The author is a distinguished educator and head of the municipal department of foreign languages in Cleveland, Ohio. He was born and educated in France. Several years ago he collaborated with Dr. (now Archbishop) Mooney in composing a first year Latin book. It is largely due to his influence that Mr. Whittemore and Miss Ewing have revised their *Elementa Prima* which is at present used by 33 out of 44 Cleveland classical teachers and represents what is referred to in the text as the "Cleveland Plan" of teaching Latin. —Ed.)

For the last six years we have been engaged in Cleveland in conducting experiments in the field of foreign languages. We have submitted the various problems connected with its teaching to the scientific test of laboratory methods. We first began with modern languages, and since 1922 we have attacked the problem of Latin in several experimental classes. We have endeavored to find out a solid scientific foundation upon which we could establish an efficient method of teaching Latin, one that would produce the maximum amount of each objective in the minimum amount of time. Our work was considerably facilitated by the research previously achieved in the field of French and Spanish. After considerable study of the whole problem, I am personally convinced that there is and can be no substantial difference in aims between the teaching of modern and of ancient languages. The technique of teaching in the main could be, should be, the same; the same pedagogical and psychological principles could profitably underlie both. In fact, careful consideration will force any one to the conclusion that if certain fundamental principles are sound for the study of one language, they must be applicable to the learning of all others, ancient or modern; otherwise, they could not be scientifically correct for any language.

In the "Cleveland Plan" of presenting all foreign languages, we use a method which is intended primarily to achieve three of the most important aims that any Latin teacher sets up as of permanent importance in the study of Latin; the training of the student in certain specific mental habits, the acquisition of a language sense, and the ability to read the classics. In the process of instruction in French and Spanish, we secure in addition two valuable by-products, which are, of course, useless in Latin—the power to speak and to understand the language.

In the brief amount of time, so wisely, perhaps, allotted to me for this paper, I can but merely enumerate certain pedagogical and psychological principles, which our research and practice have clearly demonstrated to us as constituting a sound basis for an efficient course in Latin.

The first principle is the one of single emphasis; the practice of teaching at one time *several* points of grammar with many exceptions contributes to the blurring of the image on the student's brain cells, because he has been exposed to several pictures at once. It is good pedagogy to concentrate the attention of the student rather than to divide it, to focus his mind on one picture rather than diffuse the light of many.

Practically all of our first year courses have been so senselessly rich, that they have compelled teachers to conduct a mad steeple chase through Latin grammar. No sooner had a student been presented with one fundamental of grammar, than he was rushed at once to the next one, without being allowed time for assimilation for that which is technically called the period of *incubation*. It is important to distinguish between understanding and mastery. Our experiments have demonstrated that it takes four to five periods in the senior high school before any given unit is sufficiently mastered that it is safe to proceed to the next one.

In the study of a language the only knowledge that ultimately will be of real value, is one that is reasonably spontaneous, automatic, so to speak. Spontaneity comes from *repetition*. This problem is one that has given much concern to thoughtful

teachers. Experiments in the retentive power of memory with Latin have shown that a word must be *seen* approximately one hundred times, or *heard* twenty times and seen five times, before it is imprinted securely on the memory cells. In our attempt at working out an efficient scheme for bringing out automatic repetition of vocabulary and rules, we found that the practice of explaining new words with the help of Latin words previously taught, produced best results. This paraphrase method seems very difficult at first, but begun in the early stages of instruction, and in the hands of an ingenious teacher, it is both stimulating and effective.

Intensity of first impressions. One of the most valuable things that pedagogy has taught us is the necessity for maintaining the interest of the student, in order to make him participate in the learning process. Forcible feeding, mental as well as physical, is a nasty operation and is seldom successful. "The art of teaching" says Anatole France, "is only the art of interesting, of arousing curiosity, and curiosity is active only in happy minds." The problem of securing intense attention, concentration, co-operation, has challenged us more than any other. We believe that we are meeting it by the following practices:

It is a well known fact that the ear is the most efficient organ for language study; the eye is only an auxiliary, a valuable one to be sure, but far less stimulating to the brain cells dealing with language elements. We introduce therefore, a certain amount of properly conducted oral drill in our course. Such type of drill has the further advantage that it satisfies the innate want of the student to use the language; it caters to his love of doing, his desire for manipulating material. He seems to know instinctively that language is for purposes of speech.

Oral drill has the further advantage of maintaining the interest of the student; his eyes begin to sparkle, his attention is keyed up the moment the language is used in the class. By securing thus a greater intensity of concentration, we facilitate greatly the learning process. Instead of being a waste of time, oral drill ultimately saves time by inducing greater mastery.

For the same psychological reason, the inductive method of teaching grammar was found far more efficient than the traditional presentation of the rule to the student. Instead of telling him about it, of presenting it to him as on a platter, we encourage him to discover it himself from a certain num-

ber of examples. This scheme not only is training him in the scientific process of research, but has the added zest of a puzzle to be solved; it is a challenge to his power of observation.

In dealing with language, we must consider sentence as the unit and not the word. All studies that have been made of the function of memory have proved that association is the safest and quickest means of learning and retaining. To require of a class to memorize vocabulary lists is a very tedious and time-wasting process, just about as thrilling and successful as the learning of a list of telephone numbers.

Care should, however, be exercised not to create wrong associations; the assembling together in a rigid, stereotyped arrangement of forms that are never found naturally in that particular order hampers spontaneous use of those forms and retards rather than assists the learning process. Constant recitation of declensions and conjugations in the traditional order of cases or persons to the exclusion of frequent drill in a disconnected order, will inhibit instant command of a particular form, and will force the student in every case to run through the whole declension or tense in order to find the ablative or the third person plural.

It is also a well known law of learning that any knowledge that does not function is greatly a useless acquisition. The old practice of devoting the whole first year mainly or solely to memorizing and reciting detached forms disconnected from the surrounding that should frame them, certainly did not lead to the power of recognizing those same forms when found later in their natural settings. Any parrot can recite words, but it requires intelligent effort to grasp the thoughts expressed by relationship of words and forms. I always have a feeling of deep disappointment when Latin, that noble instrument of training, is debased to a mere memory drill.

Teaching and learning should also be motivated. Our aim is to train the students to read Latin. However, for a long, long year teachers do not give him anything to read. Many of our first year Latin books have an indigestible compilation of senseless sentences, jumping from the cow to the moon, and creating in the mind of the pupil the distinct impression that Latin is not a language which is capable of expressing thought, but which serves simply as a vehicle for grammatical illustration. We have trained him in the plastic period of the first year never to seek thought, and we expect that by some miraculous transfer, he will suddenly

change his attitude and look at the complex sentences of Caesar as something else than an opportunity for conducting an exhaustive grammatical *post-mortem*. What can be the impressions of a student, what emotions must thrill him when he finds in his book such gems as: The girls were telling stories to the boys—The slaves conceal the standards—I shall conceal the black horse in the forest—The judge's mother and sister were sad—The scout's sister had been in the victor's field.—We fought with bad men, but were not victors. . . . Verily, we need a thorough house-cleaning in first year Latin text books, and I am glad to observe that, thanks to the excellent report of THE CLASSICAL STUDY, there is a distinct trend toward sensible, usable first year books.

That apparently we have failed to impart to our classes the power to read seems to be the inevitable conclusion from the study in "Silent Reading" by Professor Charles H. Judd and Guy T. Boswell. Their arraignment of the teaching of Latin on the score of "power to read" is very bitter indeed, and we cannot let it pass unchallenged.

One of the conclusions that must be drawn from Dr. Judd's study is that the common practice of indifferent translation has not resulted in giving the average student either the power to read with enjoyment, or an adequate understanding of the thought or an esthetic appreciation of literary beauty. With the type of translation that endeavors to express in good English the complete thought with its various shadings, of the author read, I have no quarrel; I fully realize its cultural values and linguistic possibilities. I do protest, however, against the perfunctory rendering of the Latin into indifferent, even bad English merely for the sake of proving to the teacher that the student prepared and understood his assignment. Hours of observation in Caesar classes have even convinced me that an apparently correct translation is not a proof "per se" that the student has comprehended the real meaning of the author. Translation is not synonymous with understanding.

Close observation in our experimental classes has demonstrated the soundness of these few principles. Some time we hope to transplant the new technique into the whole school system.

Our greatest handicap seven years ago in working out successfully our experiment in first and second year French or Spanish, one that checked for some time a general reorganization of our course of study was the lack of suitable tools, of books that would present the fundamentals of the lan-

guage according to the principles that I have just outlined. I used to believe that a good teacher could produce great results with or rather in spite of any book or course of study. After witnessing for some years the great skill and resources wasted in attempting to carve with a dull penknife an elaborate image on a material which is alas! sometimes hard wood, I have come to the conclusion that a good artisan is entitled to a good tool and that success of the work is depending to a greater extent than some realize on the fitness and suitability of the instruments used.

The first year book that would constitute an adequate assistance to the technique that our experiments so far have demonstrated as sound, would not need be revolutionary, or even direct method type. It should be built on the main along the following general plan:

It should contain only the principles of grammar that are of importance, reserving seldom met points or exceptions to an appendix for further reference. Wording of rules should be simplified, and all subtle grammatical distinctions and dissertations that have little bearing on second year reading should be left for later study, when, and if needed.

Each lesson should contain a reading text long and connected and of such a nature as to lead to the acquisition of reading ability through actual *reading*. It should be "purposeful," that is it should exemplify grammar points and not be merely added as an after-thought. Grammar rules also should be placed *after* the reading text, in order to encourage the inductive process of teaching.

Exercises should consist of three or four different types, and not merely of a few sentences to be translated into Latin and into English.

Each lesson should include suggestions for derivatives that can be connected directly and naturally with some of the new vocabulary.

At the end of each lesson, new words used in the lesson should be listed for ready reference, but without their English meaning. The books should, of course, contain the usual vocabularies at the end.

Under the stimulating impetus of the CLASSICAL STUDY, it is encouraging to see that many authors are giving thoughtful consideration to those new demands and are endeavoring to make the first year Latin books conform more closely to sound pedagogical practice. Latin teachers with a vision are sincerely hoping that the several among you that have realized this admirable combination of brilliant scholarship and great pedagogical skill

will render the cause of Latin the important service of supplying it with more adequate tools.

Much would remain to be said about the efficient method of using such a book. We are now engaged in Cleveland in working out a technique that will be based on those principles and will be put in the hands of each teacher in the form of a manual. We shall be careful to avoid excessive standardization, one that would leave no room for the expression of individuality, of originality, of differences in teachers and classes.

I am presenting here these few suggestions for improvement in a most friendly spirit of constructive criticism. I should not wish to create the impression that I am hypercritical or pessimistic about the future of Latin in the American schools. On the whole, it has been as well taught as other subjects; the friends of Latin, however, will, must want it to be presented in the most efficient way, so that this wonderful tool of discipline and culture shall become more useful, produce better results, silence all critics and occupy the foremost place that it deserves in the education of our youth.

Cleveland, O.

E. B. De Sauzé.

Hints on Conditional Sentences

Thoughtful Teachers, who set a high value on the accuracy of their teaching, are not content to follow slavishly any one manual of Greek or Latin grammar. They usually have recourse to larger works in order the better to be able to illustrate their teaching and to impress it on the minds of their pupils from more than one viewpoint. Such eager teachers find themselves often perplexed by the extraordinary discrepancies that confront them when they compare the exposition of even fundamental rules as given by different grammarians of distinction. And perhaps in no subject is this divergence of grammarians' views more conspicuous than in the rules for Conditional Sentences, whether in Latin or Greek. Those who have looked into five or six of our standard grammars will not call for proofs of the assertion here put forward.

Now space would not allow me to reproduce here the wonderful variety of teaching to be found in manuals still in use, on this very elementary question of Syntax. I venture therefore to throw out a few hints in the shape of "don'ts" that may help our young teachers towards avoiding pitfalls in teaching these fundamental yet very important and very logical rules.

1. Banish from your grammatical vocabulary the term "impossible supposition." Be content to describe conditions that are only "contrary to fact"

as just "unfulfilled." Bear in mind that not all or rather very few of the unfulfilled conditions with which you deal were impossible in themselves.

2. Banish also from your classification of conditional sentences the term "probable." Boys need not weigh probabilities when they are to select among forms of hypothetical clauses. It is unnecessary to impose such a burden on their youthful intellectual powers.

3. Don't use the term "simple condition." It is really too absurd for words. What does it mean? Every condition, be it *stated as fact or possible or unfulfilled*, is only a simple supposition.

4. The only positive assertion made (be it affirmation or negation) in all conditional sentences is the *logical nexus* between protasis and apodosis. When you hear the remonstrance: "if the cow jumps over the moon we shall be catching larks tomorrow," all that is meant is that some previous assertion, made by the person addressed, is so absurd as to rest on such nonsensical basis as the connection between the cow's jump and the catching of larks. This will help to throw light on what the present writer wished to convey when he wrote: "On some grounds logical, *illogical, ironical* or real the supposition is assumed and stated as a fact" or as a mere possibility or as contrary to fact.

5. Retain the terms "vivid and less vivid" only for distinguishing between *ean* and *ei*-clauses, *hopos* and *hopos an*-clauses, etc. J. Donovan, S. J.

St. Beuno's College, N. Wales, England.

(Fr. Donovan treats of "Classes and Types of Conditional Sentences" in his "Theory of Advanced Prose Composition," Part I, Nos. 55-57.—Ed.)

Roman Poetry, by E. E. Sikes. E. P. Dutton Company.

It is pleasant to visualize the student of Roman poetry. He sits in his study having within easy reach a book case containing good editions of all the Roman poets from Ennius to Claudian. He is also well supplied with histories of, and commentaries on, Roman literature. Among the latter we notice Mackail's "Latin Literature," J. Wight Duff's "Literary History of Rome," and Sir John Edwin Sandys' "Companion to Latin Studies." If our contemplated student has read and reread and done much thinking on his poets, historians and commentators, he will welcome this essay of Mr. Sikes. The author is a fellow and tutor of St. John's College, Cambridge, and anything on the ancient classics coming from Oxford or Cambridge is presumed to be worth while.

The volume deals with many questions on which

our student will have reached his own conclusions; and it will be good to compare the latter with those of a writer like the Cambridge tutor. The introduction and the first and second chapters can be read rapidly. They give the theory of Greece and Rome concerning the nature and function of poetry. It is interesting to realize at the outset how greatly Roman poetry differs from our own post-Victorian poetical output. Our present-day poetry is subjective, the Roman objective. Ours is sensuous, the Roman rational. Ours is often obscure, the Roman clear. Ours is personal, the Roman typical. Ours is individual, the Roman social. Our poets are free lances or revolutionaries, the poets of Rome were conservative, organized, honored servants of the state and upholders of Roman institutions. But modern poetry was not always what it is in post-Victorian times. In earlier stages of modern literature poetry came much closer to the Latin ideals, e.g., the poetry immediately following the Renaissance, the golden age of French and the "Augustan" age of English literature, and down to such writers as Arnold, Landor, and Tennyson.

After comparisons and contrasts of Roman poetry with modern, our author next compares it with its proto-type, the Greek. The Greeks were the only models the Romans knew. But what splendid models they were! The Latins adopted with small modifications the Greek theory and practice and metrical systems. But they did not imitate the Greek slavishly or mechanically. The poetry they produced was Roman, not Greek. It was as distinctive and as representative of Latin society and civilization and life as the Greek was of its own time and social conditions. Lucretius was no mere replica of Empedocles. Catullus was not a Greek but a Roman Sappho. Though Vergil followed Theocritus, Hesiod, and Homer, yet his poetry was as Roman as Dante's was Italian or Milton's English. The Romans themselves were too modest and self-depreciative. And superficial critics have taken them at their own valuation. Our author makes some nice but valid distinctions between poetic imitation, poetic tradition, and poetic succession. As a matter of fact some modern literatures have imitated the Latin quite as closely as the Latin imitated the Greek. And if the Latins are to be criticized for taking over the Greek rhythms instead of developing their own Saturnian verse, it can be pleaded that our own English poets dropped their own Anglosaxon rhythm and borrowed from Latin, French, and Italian. It is admitted that the Romans show a weakness of lyrical impulse, but of

this fact a good and illuminating explanation is given. In the second-last chapter of the book Mr. Sikes gives us some of the salient differences between the language of poetry and that of prose in Roman literature. But the choice of words individually suitable for poetic style is not enough. The words must be so arranged and interwoven with each other as to produce that rhythm and harmony which lends great poetry its musical charm. The closing chapter deals with the various ways of creating these high qualities and shows that here the Romans improved on their models.

What the author considers the most important part of his essay is contained in two chapters occupying the middle section of his book. One is the treatment of nature in the Roman poets. The Romans were not, like some recent poets, thrown into raptures of esthetic delight by the contemplation of natural scenery. Nature interested them chiefly in so far as it was connected with human activity or subservient to human needs. Towering mountains, dark forests and heaving seas were no sources of inspiration for Roman poets. They repelled rather than attracted. The Romans had no Byrons, Ruskins, or Wordsworths. The Romans had to personify or in some way humanize nature to make it poetic. The moderns tend to naturalize man. For the Roman men were great and nature subordinate: for the moderns, nature is vast and men are but a small part of it.

The influence of philosophy on Roman poetry is well presented. We are reminded of the supposed traditional antagonism between poetry and philosophy. The antagonism was not real. We are not surprised to see Plato, the philosopher, banishing the poets and yet filling his philosophy with the finest essence of poetry. A theory always held by some writers is that philosophy should teach and poetry delight its readers. The Roman view was that poetry should teach and delight at once. Neither the Republic nor the Empire banished poets but encouraged and exalted them. The Roman poets were philosophers as well. Lucretius gave his whole genius to the exposition and defence of the Epicurean philosophy; and he poured the vials of his scornful wrath on the old gods and their worship which were obstacles to the acceptance of his teachings. Manilius with like earnestness defended stoicism against the Epicureans.

Stoicism was a system well suited to the sturdy character of the old Roman. In the Augustan age it was the professed philosophy of all respectable Romans. It was not only a philosophy, but a the-

ology as well. It was the rationalized form of the old mythological teaching. The poet who wished imperial or high patrician approval had to be something of a Stoic. Vergil, in whom Roman poetry reached its apogee, was too broadly human to belong exclusively to any school or sect. He would not, like Lucretius, despise the traditional gods and forms of worship. He would not, like the Stoics, undervalue the senses, passions, and sentiments that enrich life and art. He may be described as an eclectic in philosophy. He borrows doctrines from Pythagoras, Plato, Aristotle and the Stoics as they answer his needs. His poetry is rich and beautiful. It is a synthesis of mind and matter, of reason and feeling, of the old and the new, of the natural and the supernatural. Of him it can be said that on the grandest scale *miscuit utile dulci*.

Mr. Sikes commits one grievous sin. He writes a decidedly topical book and leaves it without a topical index.

St. Louis, Mo.

Michael I. Stritch, S.J.

Classical Culture

"Culture" is, as the Germans say, a "Schlagwort," a slogan, a shibboleth, a term to denote a vital and much-desired, but also an intangible imponderable enrichment of mind and heart which practically all desire, but few possess in its plenitude. The word "culture" figures prominently in college and university catalogs; like the Grail it is the quest of individuals and of societies; it is much used in the programs of women's clubs, while even the magazines and the daily papers show preference for the word when they desire to inform the world that they too are interested in the "finer things of life."

Now this frequent use of the word both by the learned and by the so-called intelligentsia suggests that it is eminently worth while to be numbered among the "cultured." It also suggests that there is a something definite which culture includes and that there are certain attitudes which are inconsistent with the coveted distinction. Now what are the requisites of culture, and what dispositions or frame of mind does it rigidly exclude?

Writing for a *Classical Bulletin* it goes without saying that I hold that "classical lore and learning" help a person in the attainment of that modicum of essentials included in the term culture, and that they are an aid in casting off undesirable qualities inconsistent with the term.

The truly cultured person will have a breadth of view and a largeness of outlook which are not apt to be the possession of the mind that has in no way come in contact with the riches of classical antiquity.

That same person will also very likely be freed from that cramped and pedantic view of life's interests which are so often in evidence among classes of men whose horizon does not extend beyond the immediate and "practical." Hence it may be said that a fair acquaintance with the life and thought of Ancient Greece and Rome is an integral part of culture. Nor is it difficult to maintain this proposition even today amid the hue and cry for practical and vocational education, and in these days of scientific efficiency, of intelligence tests and mental measurements.

Now culture is one of those words like religion, literature and socialism which it is difficult to define to everyone's satisfaction. But many will accept the definitions of Matthew Arnold and Principal John Shairp. These men, as is abundantly shown by their writings and their position in the world of scholarship, were men of culture. But as will be noticed they make classical antiquity, or rather a knowledge of what classic antiquity has achieved for Western civilization, a criterion of the possession of culture.

Mr. Arnold says that "Culture is the acquainting ourselves with the best that has been known and said in the world, and thus with the history of the human spirit."

We recognize the clear thinker and the man of culture in this definition. In fact, could a person who lacks this acquaintance lay claim to culture?

Now from the very fact that the classics have survived to our day, that they have had so immense an influence on all European literature, that they have been regarded as models in every form of writing, that some of the greatest minds have confessed that they found what is best in the world's thought in the classic authors, that many of the later books of world literature derive their themes and "motifs" from classic sources—from all this it is evident that the writings of Ancient Greece and Rome embody much of "the best that has been known and said in the world." Of course, there has been immense progress in the collection and interpretation of data in every realm of science, but the knowledge of these data and scientific processes does not necessarily imply cultural development, and so the statement that the classics embody some of the richest of human experiences is not weakened by the advance of purely experimental or inductive knowledge.

Let us now take the definition of culture given by Shairp in "Culture and Religion." He asks: "What do we mean by this fine word Culture, so

much in vogue at present? What the Greeks naturally expressed by their *paideia*, the Romans by *humanitas*, we less happily try to express by the more artificial word *Culture*. . . . When applied to the human being, it means, I suppose, the educating or drawing forth of all that is potentially in a man, the training of all the energies and capacities of his being to the highest pitch, and directing them to their true ends."

There is here no question of the amassing of mere facts or data or of the methods of learning a scientific process. But there is question of something equally, nay more important, the cultivation of the spirit. We know what the Romans meant by "*humanitas*." If we had no other source of information, Cicero would tell us in his large and ample manner that it refers to that enrichment of the mind resulting from the study of polite letters and the best thought of truly "cultured" intellects.

Now it has always been maintained, and justly so, that the study of the classics undertaken in the right spirit and with the proper methods has this liberalizing or enlarging influence upon the mind. Of course, the study should not be pedantic. It should not be confined to etymologic inquisitions and thus defeat its very end, of understanding the best in the life and civilization of the ancient world. Friedrich Ritschl, the noted German classical philologist, has said that the main object of classical study is the "reconstruction of classical antiquity in its essential manifestations."

This statement as to the purpose of classical scholarship has found favor in America. It goes without saying that several years of classical study, if carried on in the proper, large-minded spirit, will help the student to get some insight into the essential manifestations of that life and literature and thought upon which our own civilization is so largely based. But such knowledge cannot be gained without the recipient's own spiritual enrichment. Hence classical culture is to a large extent synonymous with "culture" itself, and the classical student needs no apology for his defense of those pursuits and studies which have been regarded as essential for the upbuilding of that mental poise which distinguishes the cultured from the uncultured mind.

St. Louis, Mo.

A. Muntsch, S. J.

Suggestions from Father Wynne

January 28th, 1926.

Dear Father Kleist,

The efforts you and your co-operators make in promoting and studying the Classics are most praiseworthy. With such earnestness you cannot fail. I believe, however, that there is one obstacle in this

country to the study of the Classics which must be removed before we can induce our young people generally to study them with the ardor and enthusiasm which are needed for this study, and which in turn the study itself properly followed always creates.

Perhaps we are too much accustomed to look upon classical studies for their pedagogical value alone. We may overlook that by Classics we mean Languages, Literature, Art, Philosophy, Ethics, Politics, Cultures, Civilization, in a word, the life of the people whose classics we would study. How often I have heard teachers trying to impress on students the importance of classical study for the reason that in the profession of law, medicine, chemistry, for instance, there are so many words which cannot well be understood without the knowing of the Greek or Latin treatment from which they have been derived. How seldom one hears the broader argument that it is impossible to appreciate all our laws, all our literature, what is best and most prominent in culture and in civilization, nay, even in our philosophy and ethics, without knowing through the Classics the sources from which all these have been derived.

Now, to get young minds to study with any willingness a new language which is not only foreign, but as remote as can be of the past, and to awaken in them any interest in its literature, we must take them when they are young. If we can begin with them the rudiments of Latin when they are nine or ten years of age and help them over the first tasks, we could carry them on with the elation that all young minds feel when they realize that they can master difficult things. We could, as Father Martindale so vividly showed in his communication in your January Number, gradually make them see that the Classics open up marvels of history, and that Latin and Greek declensions and conjugations are only the open sesame of treasures otherwise unobtainable; nay, that they are the only key to possessing what is best in all that was Greece, or all that was Rome and to all that is most worthwhile in our own modern literature and life.

The trouble now is that our elementary courses are so long drawn out, with little or no provision for the study of Latin or Greek, that students are, as a rule, fourteen years old when beginning high school. Most of them are quite tired of the dullness and monotony of school life, and bent on abandoning it as soon as they possibly can. If they have any freshness left in them, they want to study something which will fit them promptly to go to work, or to make a short cut to some practical profession. One result is that deans and masters must devote to eloquent arguments in favor of the study of the Classics the time and mental energy that would better be devoted to the study of the Classics themselves, or to ways and means of promoting such study.

Since it would appear to be impracticable to introduce the study of Latin and Greek into the elementary courses, these courses themselves should be cut down from eight years to six. There is no normal child who cannot learn in six years, or even in less time, all that is now supposed to be learned in eight. I say "supposed to be learned," because when superfluous is given to the study of anything both teacher

and pupil will make less mental effort. This is why so many complain that our children coming out of the elementary schools have so little grasp on what they have learned and are so often slovenly and superficial.

From my own experience as student and teacher, I should even go further and say that with due economy of time and labor the high school course and the college course could be cut down to three years each, and that students would be thus spurred on to really become masters of what they study in less time instead of droning over it now as a task imposed on them but never cheerfully accepted.

I know, of course, the difficulty of bringing about a reduction of the years devoted to primary and secondary education. However, it does not seem impossible to the many who have studied this matter and it has been strongly and repeatedly advocated by the Carnegie Foundation, notably in their Reports for 1922 and 1924.

As I was writing this letter I was interrupted by the arrival of the *Manchester Guardian* for January 9th last, and I cannot resist reading the address of the British Premier on "The Classics and the Plain Man." It develops in fine manner what I was writing at the head of this letter. I am enclosing it in case you should not get a copy from some other quarter. Perhaps you will think it worth while to publish this address or parts of it.

New York City.

John J. Wynne, S. J.

A Latin Contest for Our High Schools

In my first year of regency I had the advantage of teaching Latin to a very willing fourth year high class. Three or four students in particular had some ability in writing Latin. On the day of the Intercollegiate Latin a member of the class casually questioned me as to why the best students of fourth high did not participate in the contest. This set me thinking and resulted in my questioning myself why we should not have a Latin contest in the Province for high school boys. I discovered later that I was not alone in putting this question.

Without maintaining that the annual donation of a medal for the best specimen of Latin writing would be a panacea for all the ills and aches that the teaching of Latin causes both teacher and pupil, I do see in such an award advantages that would bring at least a little joy into the lives of both parties concerned. The donation of a medal would mean expense; the conducting of the contest would mean painstaking toil on the part of its directors; and the rendering of a decision would mean close perusal of the many papers submitted. Naturally the question arises whether the good results of the contest will warrant the labor and expense involved.

Let us hark back to the *Ratio* and see its legislation on contests and prizes. Under the "Regulae

Praefecti Studiorum Inferiorum" we read the following instructions on "Praemia Publica" in Par. 35.

"De praemiis distribuendis, ac declamatione dialogove tum fortasse habendo, tempestive Superiori in memoriam revocet. In qua distributione leges, quae in fine harum regularum collocantur, servandae erunt; et in singulis classibus ante scriptionem promulgandae."

On "Praemia Privata" par. 36 says:

"Det quoque operam, ut praeter publica praemia, privatis etiam, quae Rector Collegii suppeditabit, praemiolis, vel signo aliquo victoriae, Magistri in sua quisque schola discipulos excitent, cum vel adversarium vincendo, vel totum aliquem librum repetendo, memoriterve reddendo, vel illustre aliquid eiusmodi agendo in dies, commeruisse videbuntur."

The "leges" referred to in the first citation are a collection of 12 "leges praemiorum," covering the number of prizes, the manner of conducting the contests, the choice of judges, and the distribution of the prizes. So, if the *Ratio* devotes so much space and attention to contests and prizes, there must be some intrinsic value in every contest that has a prize attached to it.

Let us see now if the bestowal of a prize would settle some of the difficulties attaching at the present day to our teaching of Latin. In teaching Latin we all face a difficult task. We must choose ways and means to teach it successfully. We are not exactly called upon to encourage the boys to take Latin. They take for granted that Latin is in our course when they begin their first year. The *initial* problem, then, is solved by our very course. The teachers of first high have as a rule a variety of excellent means at hand to aid their charges in acquiring a vocabulary and mastering the forms. Second high holds their interest through the novelty of reading a Latin author and their introduction to theme work. It is especially in third and fourth high that the early enthusiasm wanes. It is just at this point that the donation of a medal would have a stimulating effect and therefore, in many cases, save the situation.

I hope my proposal will not meet with opposition on the ground that, if carried out, it tempts the teacher to select a number of the best pupils and train them to the exclusion of others. In our classes all our students have a fair chance. At the same time, since classes are often unevenly graded, it stands to reason that the more capable members of the class are entitled to a more intensive train-

ing than their fellows. This is sound pedagogy. The more industrious and more ambitious student cannot in justice be made to suffer for the shortcomings of those weaker than himself.

The good effects of a Latin contest in the higher classes of the high school would, I think, be felt throughout the entire school. I can see distinct advantages on the part of the students:

1. The students from their very first day would have a goal in sight, that of being ranked as the best Latin scholar of a dozen schools.

2. The more proficient students would be moved to specialize to some extent in Latin, even during their high school days.

3. The students as a body would work with something of that earnestness in Latin with which they work in English with the prospect before them of getting their contribution printed in the high school publication.

There are advantages also for the teacher:

1. The teachers of the lower classes would be inspired to work with greater zeal in the hope that one day one of their charges would win the medal of the Province.

2. The teachers of the higher classes would work with greater enthusiasm. The means of maintaining the student's interest in Latin are practically exhausted in first and second high. It is in the two higher classes that the need of a fresh stimulus is most keenly felt. Without a definite goal in sight a general dullness is apt to fall upon the entire class.

3. In particular the work in Latin composition throughout the course would take on a new lease of life.

St. Louis, Mo.

Peter E. Nolan, S.J.

(We request that the subject be discussed by our high school teachers.—Ed.)

The Roman Villa at Bignor, Sussex. Its mosaic pavements described by E. S. Winbolt, M. A. With a Plan of the Villa, Clarendon Press, 1925. 35c.

This brochure will be of interest to archaeologists and teachers of history. It contains a brief description of the history, discovery, and excavation (2 pages) of the Roman Villa at Bignor, Sussex, followed by an exposé, too detailed for summary here, of its most valuable feature, the mosaic pavements. There is also a Plan of the Villa. "In design, fine workmanship and number, the mosaic pavements are unsurpassed by any to be seen in England." The Villa dates back to not later than the time of Titus (79-81); it is typically Roman in shape and construction and in size ex-

ceeds any in England, except that at Woodchester. Cleveland, Ohio. Francis J. Smith, S. J.

"America to Excavate Athens"

"An agreement has been concluded in principle between the Government of Greece and The American School of Classical Studies in Athens, by which America secures the right to excavate an area of some fifteen or twenty square blocks to the north and east of the Acropolis where the life of ancient Athens once focused. Below this congested area, inhabited today by approximately 100,000 persons, lies the old *agora*, with its brilliant surroundings of public buildings, schools, academies, and statues. No classical scholar needs to be informed of the enormous value to archaeology of this concession. Professor Edward Capps, of Princeton University, a former American Minister to Greece, is in charge of the preparatory work in this country, as the representative of the American School. In speaking of the gigantic task, which means the eviction of the present populace of the section to be excavated, the purchase and tearing down of existing structures, and the eventual removal of superficial deposits to a depth of twenty-five or thirty feet, Dr. Capps has said:

"We intend to conduct the work on a big scale. For the next two years we will be busy planning and mapping the territory involved and in getting together our men and money in this country.

"If the condition of the finds warrants, everything will be left standing and restored so far as possible to its original state. After all the work is done, the restored area will be dedicated by the Greek Government as a public park and museum. The privilege of making copies of anything of value found will be America's, as, under the Greek law, no original may be exported.

"We do not, of course, know exactly what we will find. We do know, from old plans and documents, what we ought to find, but besides the things we are aware of, there will be uncovered a veritable treasure house. It may be that we shall lay bare for future generations to view a city as complete as Pompeii.

"Our work as it progresses will mean a tremendous revival of classical study and learning. Illumination will be thrown on religion and history that will influence scholarly thought throughout the world. It is a challenge to us to get the work started as soon as the necessary preliminaries can be completed."—From *Art and Archaeology*, September, 1925.

The Classical Bulletin

Published monthly by the Classical Association of the
Missouri Province.

Address of the Editor, John Carroll University,
1911 West 30th St., Cleveland, Ohio

Officers of the Classical Association

President.....James A. Kleist, S. J.
Vice-President.....Thomas S. Bowdern, S. J.

The Classical Bulletin

EDITOR

James A. Kleist, S. J.

ASSOCIATE EDITORS

Raymond J. Gray, S. J.	Allan P. Farrell, S. J.
Claude H. Heithaus, S. J.	William R. Hennes, S. J.
Reginald R. Lefebvre, S. J.	Edward F. Madaras, S. J.

Vol. II.

APRIL, 1926

No. 7

R^o. P. J. J. O'Meara gratulatur "Nuntius Classicus"

E Domo Probationis
a. d. VIII. Kal. Martias.

R^o. Patri Redactori "Nuntii Classici."

Reverende Pater Kleist,
P. C.

Quum meliorem partem duorum et sexaginta annorum, vitam suam religiosam amplectentium, ut verum animorum cultum promoveret, in litteris Graecis Latinisque consumpserit, multos "Nuntii Classici" lectores Patrem Jacobum J. O'Meara quinquagesimum sacerdotii annum ante diem undecimum Kalendas Maias acturum esse bona tua venia certiores facere velim.

Acerrimo praeditus ingenio, veris perfectisque litterarum studiis in collegio stonyhurstiensi institutus, omnibus insuper usus auxiliis diligentia et occasione oblatis, adeo feliciter laboravit, ut plurimi, conatibus eius adiuti, negotii gerendi et professionum liberalium peritissimi fierent; reliqui haud numero pauci Dei gratia adiuvante ad dignitatem sacerdotalem pervenirent.

Neque inter multas diversi generis occupationes a Superioribus assignatas ac ne nunc quidem, provecta licet sit aetate, minore liberalium artium et rerum a Nostris in collegiis et academiis gestarum studio tenetur. Quid enim familiarius, quid iucundius fructuosiusve, quam octoginta eum annos natum pretiosissimum quodque volumen in bibliotheca digerentem videre? quam de scriptorum, quibus maxime delectatur, libris disceptantem et opimam rerum peritiam ab hominibus locisque petitam cum

fratribus Societatis iunioribus communicantem audire?

Denique simplici pietate, fidelissima vitae religiosae observantia, animi cultu atque humanitate, aequissima omnium rerum facete et commode dictarum aestimatione, tam suaviter eius consumitur vita, ut non modo a solitis senectutis molestiis sit libera, sed etiam tam ipsi magnae voluptati, quam reliquis cum eo consuetudine coniunctis maximo sit usui atque opportunitati.

Quas ob causas, magna Reverendi Patris in Societatem merita, hac fausta occasione oblata, recordari operae pretium erit, idque eo magis, quod omnes, qui cum eo tamquam e carceribus emissi sunt, ad calcem—ut aiunt—iam pridem pervenerunt.

Summa, qua par est, observantia, permaneo.

Tuus in Christo,

Jacobus J. Doyle, S. J.

A Bigger, Better Bulletin

To the Editor of the Classical Bulletin:

I have just finished reading the latest issue of the Bulletin, from first page to last, and all at one sitting. Editing a semi-official publication among Ours would seem to be such a laborious task that I want to take time out to tell you how much I value the work that is being done by the **Classical Bulletin**. If active co-operation is to be a criterion of interest, I must confess that in the past I have been somewhat apathetic. Not that I have ever failed to read or appreciate the past issues of the Bulletin, but my interest has stopped there. Now, however, I feel so confident that there is a great future in store for the Bulletin that I am anxious to do what little I can to further the good work.

When I was in the Juniorate I heard one of the Fathers telling one day about a "co-operative teachers' publication," put out by the Belgian Province. The publication, as I remember it, was a digest of material sent in to a central bureau by the teachers of the Province; material that had proved helpful to the sender and might be useful to other teachers. The idea appealed to me at the time, and I now think that the Bulletin may be the forerunner of some such useful publication in our own Province.

Moreover, in our teaching, particularly in the high school, there are certain definite objectives and ideals to be aimed at. There are, besides, certain methods that best lead to the attainment of these objectives and ideals. Unless there is at least an approach to uniformity, within certain limits of course, as regards our methods and objectives, conflicting aims and methods, mutually harmful, will find their way into a class as it goes from one year to another. In just this direction can the **Classical Bulletin** be of great value.

Again, the classics are receiving much attention and investigation nowadays. But all too often the results of this work are unknown and unused by

many of us teachers. A central committee of some kind could quickly learn where to get hold of such valuable findings, could secure sound criticisms from the scholars of the Province, could inform the teachers of the material and of the opinions of our scholars concerning it, could publish recommendations—in all of which work the Bulletin could be a valuable medium of dissemination.

Finally, the Bulletin could keep teachers informed as to new texts and books of interest to teachers, could call attention to articles of worth in current publications, could take the place of the unfortunately defunct Loyola Service.

Yours for a bigger, better Bulletin.

Praeceptor.

Ubi Est Ille Et Laudabimus Eum?

Will some clear-visioned seer kindly rise up in our midst and point the way out of the dizzying labyrinth in which we are wandering? As far as I can see, those of us who have been paying any attention to the varied utterances which have been voiced these many years in journals and organizations and reports devoted to the Classics, especially Latin, must needs be in a perpetual maze. When I say *we*, I mean, of course, those among us younger teachers who have entered the arena during the past five or ten years only to find a general free for all going on in which conflicting aims, objectives, methods, and ideals are striving for the mastery. To narrow down our little company still more, I mean those of us who lack the perspicacity or boldness to choose the rightful winners in the aforementioned free for all.

Surely, there must be scholars in the Province who have long done some deep thinking on the subject, who have weighed with care and caution the merits of the claims of various partisans, who have winnowed the chaff from the substance, who have arrived at clear-cut and impregnable conclusions on this important matter. Will not these men come forth and inform us puzzled youngsters how far we are to listen to those who tell us that our aim in teaching Latin is primarily a knowledge of the language for the student; or that we are to emphasize Roman civilization, history, laws, customs, religion, culture, mythology, etc.; or that we must dwell on the literature as such; or that we must aim at mental discipline and the securing in our students of habits of concentration, clear thinking, and perseverance; or, finally that we must try to compass all these objects and possibly others, to a greater or less degree? Can we not possess something more than faith in these matters? Can we not have sure knowledge and confidence in our aims and methods? Where is the man who will talk with authority on

these matters? We will sit at his feet and listen humbly to him. Only let him speak, and he will be heard.—*DUBIUS*.

(*Editor's Note:* *Dubius* lays the finger on a sore spot. Assuredly there is some haziness in the air with regard to the *relative* importance of the various objectives proposed to us by men apparently well qualified to act as guides in the teaching of Latin. This haziness is not universal. How widespread it is, the Bulletin is unable to determine; but it does seem to exist to a sufficient extent to make it worth while to clarify the atmosphere. In this endeavor one naturally turns for light to two great educational documents, each representing a different world of ideals. There is the *Ratio* which held sway throughout Jesuit schools down to the Suppression of the Society. Almost diametrically opposed to this there is the scientific spirit which has triumphed almost everywhere since the French Revolution and has recently been crystallized in the Report of the Classical Investigation: there is a whole section devoted to "The relative emphasis to be attached year by year to all objectives determined upon as valid," a brief summary of which is condensed into ten articles. But these two sources of light may, one is led to suspect, have become sources of darkness. As for the *Ratio*, a lack of acquaintance with it may well be put down as one source of that haziness, so far as it goes, of which *Dubius* complains. As for the Report of the Classical Committee, its ten objectives are not all of equal importance. In fact the whole report has been heartily commended by some and just as heartily condemned by others. No wonder that the ten points assume different degrees of importance in the eyes of different readers with the result that the light of one dims that of the others. Some teachers, yielding to personal temperament, may emphasize one objective, while others, for the same reason, may stress another. Under such circumstances it seems perfectly conceivable how the fears of *Dubius* might come true. A "free-for-all" might arise in which teachers will contend that their own primary and secondary objectives deserve to be preferred and stressed to the neglect, if not exclusion, of the primary and secondary objectives of their fellow teachers. In how far this capricious application of principles clear and definite enough in themselves may have resulted in haziness and indefiniteness of aim in the Province, the Bulletin, we repeat, is unable to tell. Is it advisable that the conditions complained of should continue to exist or even assume larger dimensions? If not, the time

has arrived for our readers to remember that the Bulletin is an "open forum" established for the express purpose of discussing principles that have a vital bearing on our teaching of the classics. It is well for all of us to examine our consciences. Old Socrates was nothing if not an "examiner of conscience": it was he that coined the phrase of the "unexamined life not being worth living." Even those in our midst, therefore, who are not puzzled, but have allowed their ideas to lie more or less dormant in the subconscious chambers of their minds, cannot go wrong in examining now and then into the worth of their ideals, as well as into the measure of success they have achieved in the classroom. May not their views be published in the Bulletin?)

Ingemiscit Scepticus

When I was a boy at high school, I placed implicit faith in the value of the classics. That was many years ago, if we may reckon time as the *numerus motus* rather than the mere flight of the years. For time flies fast in these hectic days. Then the movies had not yet lost their flicker, automobiles were rare and ludicrous, radio was little more than a rarebit dream, prohibition did not exist as yet to lure one to the adventures of a delightfully lawless life, and school athletics was an infant needing artificial stimulants rather than the anaesthetic we would fain administer the now Gargantuan monster. In short, studies had a chance to be considered seriously by the average student, and were, in the main, so considered.

Since I am writing this anonymously, I do not think it will be outraging modesty to say that I did study. How much I got out of my three hours nightly beyond the induced habits of regularity and perseverance and concentration which such study is supposed to give, I am not prepared to say. However, I am willing to believe that my application to the classics produced in me those desirable results which humanists are wont to attribute to them.

Now, however, I am becoming skeptical. Not about the value of the classics themselves when they are rightly studied, but about their worth to the majority of present-day students, and especially college students, as they are studied nowadays in the colleges where it has been my fortune to teach. For it has been my observation that all too many of our students are studying their Latin and Greek with a superficiality and light-heartedness and devil-may-care attitude that frustrates almost

every good result claimed for the study of the classics.

Is this observation peculiar to myself? Not if I can believe the remarks of my confreres. Is the condition local to the colleges where I have taught? Not if vacations confabulations with others of the brethren are to be trusted. Have I, and those whose experiences seemed to confirm mine, been viewing things through the colored glasses of the *laudator temporis acti*? Perhaps. It may be that they and I were a select body of students in the schools that we attended. It may be that we studied hard, and erroneously thought that most of the others were doing so, too. Doubtless those of our then professors who are still in the ranks could best decide whether there has been any great change between those halcyon days and our present effervescent age.

If we may judge from the flood of ponies, literal, interlinear, and completely-parsed, that seems almost to have swamped our schools, and the matter of fact way in which their use is taken for granted by the students, then the study of the classics in this enlightened millenium is strictly *passé*. If we may draw any conclusions from the awe with which students seem to regard the task of translating any but the most colorless English into Latin, then the intimate knowledge of the latter language is to be considered something altogether esoteric. If we can interpret the expressions of supreme amaze with which the teacher is greeted when he assumes that particles and moods in a Greek author really ought to be recognized as having a determining influence on meaning, then we must conclude that the teacher's assumption is nourished on the delusions of an age that is as grotesque as that of the clumsy brontosaurus.

When the teacher is ingenuous enough to volunteer the information that an hour is not at all too much to spend on the preparation of an author, the light that twinkles in the youthful eyes seems to say: "How naif he is!" And if you want to see them struggle to control their merriment, just mention that little story about the North Central's "two hours of preparation for one hour of class."

Perhaps my picture is overdrawn. I suppose there is something of the "indignatio facit versus" in my description. But making all allowances for an over-wrought mind, I honestly believe there is still too much truth in my statements to permit me to soothe my burning spirits with the flattering unctiousness that no one is to blame: that it is just a case of *tempora mutantur, iuvenes mutantur in illis*.

Is the game worth the candle? Shall we herd callow youth into college courses of Latin and Greek when we almost feel sure that they would do better to spend their class hours learning to lay bricks, or repair automobiles, or run a street car? Sometimes I feel that the latter were the better course. But then again, I feel that the advancing years and arterio-sclerosis are robbing me of my optimism.

N. N.

Ido as an International Language

(Mr. Dyer, the author of the subjoined paper, is a retired naval officer, living at present at 246 N. Lima St., Sierra Madre, Cal. From the very first he has taken a leading part in the formation of the international language, Ido, and is known in Idistic circles as author of several works; esp. "The Problem of an International Auxiliary Language"; "Ido-English Dictionary"; "English-Ido Dictionary."—Ed.)

The editor has kindly permitted me to add a few words to those of Fr. Odenbach on the subject of Ido as an international language (I. L.). My credential for intruding is that for the past eighteen years I have devoted much study to the subject. As this is but a short article, what I have to say will be assertive rather than demonstrative.

Can Latin serve this purpose, not alone for the clergy but the general public? The Rev. Dr. P. A. Collis, of Overbrook, in the December, 1923, and April, 1924, numbers of *The Ecclesiastical Review*, asserts that the average priest, despite his long Latin course, can neither speak nor read Latin with ease; that Latin cannot serve the purposes of everyday life. As far as my information goes, Latin is not now employed by the Church in international communication except for the most formal matters. The other day, I inspected a bulletin issued by the headquarters in Rome of one of the regular orders. Out of 62 pages, 11 were in Latin (formal notices) and 51 in Italian. What is the practical value of these 51 pages to members of the order outside Italy? Write the Vatican and you get a reply in a living language, ordinary Italian. All this is aside from the difficulties and unfitness of Latin for the general public. Any pronouncement in favor of Latin as an international vehicle is bound to be stillborn.

But can we not simplify Latin? If we go as far as efficiency calls for, you will get practically what you find to-day in *Ido*. Anything short of that will result in a hybrid "dog Latin" offensive to Latin-

ists and inefficient as an instrument of communication. No Catholic dreams of displacing the Latin of the liturgy consecrated by millions of lips and hearts. Latin will always have a large place in the life of the Church and probably in the colleges. Latin and the modern I. L. have different fields.

The only proper solution is to get down to bed-rock efficiency as is done in *Ido*. This rejects every word and form which has not a good and sufficient reason behind it. There is no more question of the practicability of *Ido* than there is of the existence of the sun shining overhead.

After many decades of trial and error, certain linguistic characteristics have emerged which must be fundamental in any scheme of I. L. that aims to be truly efficient alike for the scholar and for the general intelligent public. They are embodied in *Ido*. What are they?

(1) It must be neutral in international relations. Any adoption of an existing natural language for international use is bound to be shipwrecked on the shoals of national jealousy.

(2) It must have such a general facility of use that the ordinarily intelligent man can easily master it sufficiently to read, write and speak it. You can attain a greater mastery of *Ido* in six months than you can of Latin in six years.

(3) It must be easily printable, using the Roman-English alphabet, which is the alphabet of the two continents of America, and most of the peoples of Europe, and is found in type stock in any large printing establishment. No form of I. L. that needs special type can ever get general recognition.

(4) It must have ease and euphony in pronunciation, by the avoidance of gutturals and nasals; of varied pronunciation of letters; of difficult diphthongs; of harsh and unusual sounds arising from combination of letters.

(5) Phonetic spelling. If you know the pronunciation of an *Ido* word, you know how to spell it, and *vice-versa*. The really tremendous facility this gives for practical use is not always appreciated by scholars, especially philologists. There does not exist in fact any very large number of absolutely concordant spellings, some small differences are present. Some few linguists might urge that the I.L. go back to the etymological spellings, even the *oe*, *ae*, *th*, *ph* (in place of *f*), the retention of double letters. As soon as you adopt a uniform system of prefixes and suffixes, most of these archaic spellings go by the board. The retention in the radical of the word would add an additional and entirely unnecessary burden. A recent school test showed

that most of the words misspelled came from the Latin.

(6) Regular accentuation.

(7) Easy comprehensibility founded on the use of international root (or radical) words. It has only been in the past few decades that this vast body of interrelated words in modern languages has been clearly recognized. *Ido* adopts as radicals those stems which have a maximum of internationality in modern languages, irrespective of whether the radical had its origin in the Latin or some other language. As a matter of fact, the result is a type of language which contains a vast majority (about 90%) of roots that come from the Latin. In other words, the "Latinity" of *Ido* is the result of a search after internationality for separate words to express certain ideas, and does not result from any iron-clad rule of selecting only words of Latin origin. We get our theory from the facts, and do not bend facts to suit some theory.

(8) Simplicity and regularity of grammar, though sufficient for the exact expression of all thought relations. There must be also a regular and uniform system of word formation and derivation by means of affixes, in order to attain precision of expression. For example, *dorm-ar* means "to sleep," the substantive *dorm-o* must signify 'sleeping', not the 'sleeper' (*dorm-anto*) or 'a place for sleeping' (*dorm-eyo*). *Muzik-o* means "music," and because the suffix—*-isto* denotes a professionally employed person, *muzik-isto* can only mean a (professional) "musician." The help that such a system of derivation affords for facile and exact expression is tremendous. Furthermore, the stem of the word must convey a clear and definite sense (carefully avoiding all nationalistic, idiomatic significations), and so must the affix. Thus we get precise expression and intelligibility, which makes the use of *Ido* a mental discipline, superior to any other language, even the Latin.

Such, in bare outline, is *Ido*. There is nothing in this movement contrary to the spirit of the Church. Our Catholic *Ido* journal, now printed in France, has received the "imprimatur" of several bishops and the approval of the Pope through the Cardinal Secretary.

Sierra Madre, Calif.

L. H. Dyer.

A Latin Club in Second High

The Latin club was founded at St. Xavier High School, Cincinnati, O., Nov. 20, 1925. The biggest difficulty was its very novelty; nobody knew exactly what to do about it.

I broached the subject of such a club to some few members of my two Latin classes late in September. Really it all seemed to be a wild fancy until some two months later ten or more students of second high began asking questions about it. The club, then, was begotten in the students' own enthusiasm. We determined to fix the standard high from the start. Only those who had attained an average of 90% or more in the first quarter's work in Latin were eligible; of thirty-seven in five second year classes thirty-three promptly joined without any urging. One class gave nine men to the club, not one of whom has ever missed a meeting. Some second honor students sought admission; but—thumbs down; they will be admitted at the end of the semester if they toe the line.

It takes enthusiasm more than anything else to maintain such an extra-class activity. Once started our club secured as much publicity as possible in *The Xaverian News*, the high school bulletin boards, in Latin classes, etc. Many students, besides members, interested themselves in our doings; non-members were constantly reporting back to us the work done and the ideas set forth in our meetings.

By a vote of the club it was determined to hold meetings twice a week for thirty minutes each, and after school.

Next it was important to get a shibboleth. We found it in the word "Consuls," a title of which the members are proud. "Consuls" is also a good advertising name. Our place of meeting is called *Jupiter Stator Temple*. We are decorating it with pictures of Rome, its statesmen, and the like.

So much for organization. Now, how are our meetings conducted?

Everything is informal. While it is only sensible to be severely practical in the treatment of the subject matter, yet it is essential to keep out the atmosphere of the humdrum classroom. The first few meetings were devoted almost solely to arousing enthusiasm, in trying to answer satisfactorily that just, if nasty, question, "Why this Latin?" This done, we spent several meetings on theme work, on schemes for self checking, for the gradual elimination of theme errors. Then appeared a carefully prepared syllabus of the rules for the normal word order which was compiled from several books. This brought out many questions about their regular class matter, and started several battles royal. We translated sentences long and short, and cast them into proper order. Next we took sentences from Caesar; robbed them of their Latin order, recast them; and the Consuls found that they had revamp-

ed Caesar. They liked that. Lastly we took Caesar's own periods, and emphasized their relative simplicity when stripped of the Latin order. This astounded them. Almost in a breath they queried, "Is that, then, all that there is to Caesar?"

This no doubt had its value. The club supported class work in a positive way. But it was merely clearing the ground for bigger projects. The real ideal set before the consuls is to get a reading knowledge of Caesar, and acquire purity of idiom in English translation.

To this end, a page of hints, entitled "Tackling a Latin Sentence" was distributed to each of the "lords of the purple toga." The point of these hints was merely this,—that the clue to a Latin sentence is the verb, and that any student should from the first cursory reading of the Latin at least realize what are the verbs, and what their relation to each other. Now we were ready for translating, for marching on toward victory over mere grammatical formalism, to the bright achievement of power in reading Latin. Not that grammatical care and strict parsing are not highly important in regular class work; but they must be tabooed in a club if any spirit is to be maintained.

This reading program is the work of the consuls at the present time. It includes the war with the Veneti, Book III, CC. 7-11, 14-16; the first invasion of Britain, IV, 20-38; the customs of the Gauls, VI, 11-20; the siege and fall of Alesia, VII, 69-90. These chapters will give a wider appreciation of Caesar, and will reveal the man in the varied career he had in Gaul.

The method followed in our reading is mass translation; everybody jumps in to fill the gaps in the reciter's translation. The object is speed in translating, for this brings confidence in Latin study. Each consul has a chart on which after each session he records the progress made by the group in translating. The first night's record was 30 lines translated at sight in 22 minutes, some of this being indirect discourse. The latest record attained is 47 lines in 21 minutes, an increase of about 92%. A fine rivalry animates the sessions. Since the Consuls are the leaders assembled from five classes, all try to display their best wares, and to champion their several teachers. Finally, a prize has been offered to every Consul who before the end of the year can translate 100 lines of Caesar at sight in 10 minutes. I do not yet know whether this will be possible; the stimulus is there just the same.

To keep up interest, special features were resorted to. For example, one session was devoted to

the complete story of the Gallic wars which is intensely interesting. A sweeping historical review of the benefits which have followed through the ages since Caesar's conquest was a big surprise to them,—and to me.

The latest proposal is for a paper, whose tentative title is *Lux et Jus*, Rome's great heirlooms to us. With a young artist in our midst, we can attempt a comic strip with Latin captions and Roman senators in their awkward moments. The subjects of the papers to appear in *Lux et Jus* are, of course, very simple,—mere copy work from some book with a slight flavor of doubtfully original thought. But it will interest, first of all; and the club can survive only through enthusiasm. Then again, it will give the members something larger than the limited periscope view which they acquire from the ordinary class assignments. Latin at its best is power of thought, power of expression, power of tonal beauty, accuracy, keenness, contact with the sources of culture, but all this in a living Rome, in Rome here and now reincarnated for the student.

A Latin club can thrive only on enthusiasm. The director is buoyed by the hope that the Consuls may be led to see that Latin is not a jumble of ablative absolutes and gerundives and blue pencil marks, but an art, a spirit, a voice of a vanished and yet ever living civilization. If a Latin club affords opportunity, however small, for bringing this idea home to its members, then classical teachers will not hold the effort spent in maintaining it, futile or misdirected.

Cincinnati, O. Bernard J. Wuellner, S. J.

Game of Ultimae Litterae for Latin Students. Enjoyable Practice in Quick Recognition of Latin Forms. Syntactic Book Company. Chicago, 1925. \$0.75.

Sixty-five manila cards in a neat white box,—such is the Syntactic Book Company's latest device for making Latin interesting to beginners. Consulting the enclosed folder, and thumbing through the deck, we find that the cards are divided into thirteen groups, each group or "book" made up of a King Card and four others. All the cards of each book are stamped in the center with one of the following endings: —A, —E, —I nouns, —I verbs, —O, —AM, —EM, —AS, —ES, —IS nouns, —IS verbs, —UM, —US.

On the four corners of the King Card are given the cases and numbers of the declensions, or the person, number, tense, and voice (or mood), to which the ending in the center of the card belongs. Each of the other four cards of the group has,

printed in its center, the information given on one corner of the King Card; while on the corners of each are questions covering the other items of the King Card.

Thus in the —A book, one card is marked "Acc. Pl., 2d, 3d, and 4th Dec." across the center in heavy type. The corners give a clue to the information on the other cards, thus:

Nom. Sing.	Nom. Pl.	Abl. Sing.	King Card
?	???	?	

The number of question marks indicates the number of forms under each item.

The mechanics of the game are simple enough. Eight to twelve cards are dealt to each, depending on the number of players, the rest of the cards being left for each player to draw from at the end of his play. The "play" consists in calling for a card which one needs to fill out a book. For instance, a person who held the "Acc. Pl." card of the —A book mentioned above might ask for one of the other four by giving all the information called for by the question marks which refer to the card desired; or (in the case of the King Card) all the items given on that card. Thus he would say, "I want the Nom. Sing. 1st Dec. card of the —A book"; or, "I want the King Card of the —A book, Nom. Sing. 1st Dec., Abl. Sing. 1st Dec., Acc. Pl. 2d, 3d, and 4th Dec., and Nom. P. 2d, 3d, and 4th Dec." Anyone who has a card thus correctly called for must give it to the one calling, who is thus entitled to another play. If he miscalls a card, or if no one has the one he called for, he draws one from the deck. If that happens to be the one called for, he plays again. If not, the next man plays.

Each book when completed is withdrawn from the game. After all books have been completed the game ends, and each player is credited with the number of points represented by the completed books in his possession. The number of points in each book depends on the number of items of information called for by the King Card of that book.

The instructions also suggest using the cards for class recitation. After removing the King Cards, give a card to each of the students, and ask them to supply the information called for by the question marks on their card.

Though I have not been able to give the game a trial with a beginners' Latin class, I believe that it is well calculated to arouse interest in the declensions and conjugations, and to lessen the initial difficulties of drill work. Information gained under the stimulus of such an interesting game should be more quickly absorbed and more easily retained.

I should like to end with this tribute to the correct psychology underlying the game of "Ultimae Litterae"; but it is impossible to overlook what I believe to be something of a pedagogical defect. This game aims to impress the "ultimae litterae,"—the endings,—on the minds of the pupils. However effectively it fulfills this end, I cannot help wishing that its publishers had gone a little farther.

Too much emphasis has been placed on the "ultimae litterae," with the result that many of the endings insisted upon are not characteristic. This is especially true of verb forms. The ending —E, for example, is noted as belonging to the Present and Perfect Infinitive Active. Correct, of course. But why not point out the more distinctive —RE and —ISSE? In general, why not stress such endings as are almost unique: e. g., the long —A of the Abl. Sing. 1st Declension, or the —URUS of the Future Participle, or the —MINI of the 2d Pl. Passive? Properly explained, such endings are the real guide-posts to a wanderer in the alien ways of Latin prose or verse.

St. Louis, Mo.

John J. Wellmuth, S. J.

"The Ratio at Yale"

(The following remarkable letter, reprinted by special permission, is found in *The Woodstock Letters*, of 1899, pp. 21 sqq.—Ed.)

Woodstock College,

Oct. 31, 1898.

My dear Father Mullan, P. C.:

It was you who suggested and wrote out, if I mistake not, Query XXXI, about the *Ratio* in colleges not of the Society. This Query is found in Vol. XXIV. p. 314, and reads as follows:

XXXI. *Has the method of prelection advocated by the Ratio, especially the plan of translating the author for the student, been used in any of our American Colleges not belonging to the Society? If so, with what success?*

No answer has been received to the query though nearly four years have elapsed since its appearance in the pages of the Letters, and as thus we may believe none of our readers know of such a case, mention should be made of a remarkable example of this use of the *Ratio* which was formerly in vogue at Yale. Let me tell you about it for I think it will please you and others too who are interested in our method of teaching.

The professor who used the method of the *Ratio*, and especially the prelection, was Arthur Hadley, well known as the author of "Hadley's Greek Grammar." He was professor of Greek for many years

at Yale and was known as a fine Greek scholar, and also as an excellent mathematician. Though he was the professor of Greek—there were several tutors in Greek—and far the best Greek scholar in the university, he was appointed to teach the Freshmen during the first term, from the middle of September to Christmas. It was thought best they should have an experienced teacher, one who would train them thoroughly and thus give them a good start. During the rest of the scholastic year he taught Greek to the Junior class. What concerns us at present is the method adopted for training these Freshmen. It was as follows and from its description you can easily judge how much it resembled the method of the *Ratio*.

The author to be read was Homer's *Iliad* and in our year, 1857, the fourteenth book of the *Iliad* was the book assigned. The students used to say that some book after the first six was chosen, because Anthon's copious notes of these six books amounted to a translation. The real reason which was given to us at the time I have forgotten, but it was doubtless because this book is one of the most characteristic of the *Iliad*. Whatever was the reason, the Freshmen of our year were told that the fourteenth book was to be read. The class—numbering 120—was divided into three divisions. The first division went into Greek for the first hour, 7 A. M., the second division at 11, and the third at 5 P. M. Professor Hadley had thus three hours of class daily, but to each division he explained the same matter.

We came to class, then, with the fourteenth book of Homer, and to our amazement Prof. Hadley asked no recitation—for we had been already told to prepare some lines of this 14th book—but, after giving a short history of Homer, and of the places which claimed him as their son, he carefully read through the first five lines, reading according to the accent and then scanning them. Then he gave a literal translation of these five lines, and coming back to the first word he parsed it, gave the different dialectic forms of it and, if it was a geographical word, he explained where it was to be found on the map, and if the name of a person, he gave a short account of his life. This occupied a half hour and then the class was dismissed. The next day a half hour was spent in recitation. One was called upon to scan, another to translate, and several to parse the different words, nothing being asked which had not been explained the preceding day. Then the second half hour was taken up by the professor who translated five more lines, pars-

ing and explaining each word. It is an old Yale custom to repeat each day the lesson of the preceding day, so that we really had ten lines to translate and parse, five which some students had already recited in class. This second translation was recommended to be more elegant than the first which was literal, and only the important words were asked for parsing, etc. This manner of teaching was continued all the term—three months—only five lines of new matter being translated and explained each day. Besides we were made to review thoroughly the important parts of the Grammar. A small book of a few pages containing the declensions, conjugations and a few rules, was given to each student, and it was repeated till it was known by heart. The students used to call it "Hadley's Primer."

As the results of this method, those who studied—for you know only about ten percent of the students are really studying in earnest, the honor men—acquired such a facility in reading Homer that they could read the rest of the *Iliad* with comparative ease, while the moderate students had no difficulty in preparing the lesson assigned during the second term, which was fifty lines daily in another book of the *Iliad*, the eighteenth, if I mistake not. Then we took up Herodotus at the rate of two pages a day, after an introduction about the author and his book. This was also accompanied on some days of the week by recitations from an excellent book on Greek History—Wheeler's if I mistake not.

Professor Hadley was the only one in the University to follow the method of prelection of the *Ratio*, but he followed it most thoroughly. It is difficult to say where he learned this method, but as he was a great student of pedagogy, no doubt he had read our *Ratio* and adopted our method for his classes. He was regarded in his time as one of the very best professors in the University, and he merited this reputation.

Yours faithfully in Christ,

S. H. Frisbee, S.J.

Athens—The Teacher of Mankind

"Our city has left the rest of the world so far behind in philosophy and eloquence that those educated by Athens have become the teachers of the rest of mankind; and so well hath she done her part that the name of Greeks seems no longer to stand for a race but to stand for intelligence itself, and they who share in our culture are called Greeks before those who are merely of our own blood." Isocrates, (436-338 B. C.), *Panegyricus* 50.

The Latin Football Game

First, divide the class into two equal teams. There should be two reliable timers, by all means a card-board football mounted on a wire, one clear-minded fellow to move the ball at the board and another to call out downs and keep the score. Before the hour set for the game a lad appointed for the purpose should put the gridiron on the board. On either side of it he should place the names of the opposing players, each one numbered 1, 2, 3, 4, etc. The finished product will look something like this:

	0	10	20	30	40	50	40	30	20	10	0	
Creighton												Marquette
1. Kibler, (C)												1. Griffin, (C)
2. Hahn												2. Valade
3. Braun												3. Sheets
4. Davis												4. Reams
5. Delp						5	5					5. Haugh
6. Kenny												6. Flory
7. Ahern												7. O'Toole
8. Joyce												8. Hackett

The captains toss up for choice of kicking or receiving. Supposing that Creighton wins the toss and chooses to receive, then the ball is on Marquette's forty yard line and Griffin kicks, which means that four cards will be held up for him in succession to be answered in twenty seconds. Each card correctly answered counts ten yards. Hence, if he answers only one correctly in the allotted time, the ball goes to the fifty yard line; if he answers all correctly, which is usually the case, the ball advances to Creighton's twenty yard line.

Let us suppose that Griffin has punted forty yards and that the ball is on Creighton's twenty yard line. Creighton has the ball and is going towards Marquette's goal. Number 1 on Creighton side, Captain Kibler, arises and answers the card held up for him. A single card answered correctly counts two and a half yards, so that yards can be made in four downs. Ten seconds is allowed for such a single card. Marquette's timer calls time for Creighton, and Creighton's calls for Marquette. If Kibler answers correctly, the ball advances two and a half yards. As soon as Kibler has answered correctly, number 2, Hahn, immediately arises and answers the next card. If the answer is correct, the ball ad-

vances to the twenty-five yard line. Supposing that the first four answered correctly, Creighton has the ball on the thirty yard line with first down.

Now let us suppose that number 5, Delp, does not answer his card in ten seconds. Then number 5 on Marquette's team, Haugh, tackles him, which means that he now has a chance to answer the same card in ten seconds. If he answers rightly, Delp is thrown for a two and a half yard loss, and Creighton now has the ball on the twenty-seven and a half yard line with twelve and a half yards to make in

three downs. This is always the play when one misses a word. Number one tackles number one, number two tackles number two, and so on.

The pass is the only variation in the game. It consists in three successive cards correctly answered in fifteen seconds. Each man, when his turn comes, has the privilege of choosing to pass or to answer a single card. He signifies his choice by saying "Pass" before answering. If he does not say "Pass," then it is understood that he will choose a single card. To illustrate the pass let us resume play. Haugh has thrown Delp and the ball is on the twenty-seven and a half yard line, second down, and twelve and a half yards to go. Number 6, Kenny, chooses a single card and misses. Flory tackles him and throws him for a loss. The ball is now on Creighton's twenty-five yard line, third down and fifteen yards to go. Ahern, being a bright lad, chooses to pass, answers three successive cards correctly in the proper time, and advances the ball to the thirty-five yard line. But supposing that Ahern has not answered rightly in the fifteen seconds, then O'Toole tries to intercept the pass, which means that O'Toole must answer three successive new cards in fifteen seconds. If he does this, the

ball goes to Marquette on Creighton's twenty-five yard line. If O'Toole fails to intercept the pass, the ball stays on Creighton's twenty-five yard line, fourth down and fifteen yards to go.

Let us suppose that O'Toole failed to intercept. Kibler now is forced to punt, since a fifteen yard gain on a single down is not possible. A punt consists in answering four cards in twenty seconds. Like the kick-off each card counts ten yards. Let us say that Kibler punts forty yards. The ball now goes to Marquette on their own thirty-five yard line. Number 1, Griffin, now answers for Marquette and the play goes on as described.

At the change of sides the man who is moving the ball must be instructed to place a mark in front of the Creighton man who answered last. When the ball again comes to that side, the next man will answer, whereas, if play were resumed with the captain each time, some of the lower members would not recite.

The point after touchdown still remains to be explained. This point is always gained by a pass over the goal line, the card-board ball being moved out to the five yard line for the purpose. The boy following the one who scored the touchdown must recite the three words for the pass. The element of luck in getting a good or poor man for this sometimes very vital point keeps interest at white heat; besides, if the captains always try for point, they seldom ever fail and thus the score often results in a tie.

The game will sometimes become extremely exciting, especially near the goal lines, but it automatically keeps discipline. Any whispering, talking, or annoyance is subject to five yards penalty. A real advantage of this game is that the entire management is in the hands of the teacher. He holds the cards, judges on ties of time with answer, and fixes penalties. A few handed out quickly in the beginning of the season soon have the desired effect. Of course, any prompting or aiding of the answerer means loss of the ball for the answering side. This is made clear in the beginning of the game.

These games were given as reviews for a period of about forty minutes each week. They usually embraced about one hundred fifty words besides those learned during the week. They kept every one in the play and were fast enough to keep interest at tension. The Flash Cards made this speed possible. Any other means was wearying in comparison.

Here some may wonder if the mere playing of the

game is a sufficient incentive to make the boys study words. I have found that it is. However, for the big reviews at Christmas, Easter, and in June the necessity of some further inducement was felt, and the plan of each boy contributing a nickle or so, the "pot" to be divided among the members of the winning side, was proposed. The plan was unanimously accepted. For the Christmas game on all the words had up to that time, each lad contributed a quarter. Marquette won. For the Easter game, likewise on all the words seen thus far, they "chipped in" a quarter. This time Creighton won. Then and there it was announced that the class championship would be decided by a big game on the six hundred words of the year to be played at the end of May. As the day drew near, interest ran high. Demands for a dollar on the game were heard. Finally, all agreed on fifty cents. When the game started there were sixteen dollars in the pool. This method may seem unethical, but the boys got their money's worth. Passes flew many and fast. "Diu et acriter pugnatum est." The six hundred words were reviewed nearly twice in two periods of time. When the fray was ended, Creighton was on top, 24-18.

Finally, the obvious objection to the cards is consumption of time in making them. One need not manufacture them himself. Some capable lads in the class willing to play with rubber stamps can always be found. But even though the teacher takes time out to manufacture them himself, I believe his efforts will be amply repaid.

Toledo, O.

F. E. Welfle, S.J.

The annual meeting of the Classical Association of the Middle West and South will be held in the latter half of Holy Week at the State University of Illinois, Urbana, Ill.

The Locomotive in Latin Poetry

(Here is a fine description in Latin verse of so modern and prosaic a thing as the locomotive. The author, Peter Esseiva, received his early education at the famous Jesuit college of Fribourg, Switzerland. Rich in poetic invention and a master of Latin verse, the Swiss judge was able to invest with grace and loftiness of tone even the most commonplace topics, such as the railroad (*via ferrata*), the abolition of slavery (*Africana servitus abolenda*), the meteorological observatory of Father Secchi (in the poem called "Urania"), the Darwinian theory, etc. Leo XIII, on May 12, 1890, congratulated Esseiva on being "in eorum numero, qui afflictam hoc aevo Latinarum litterarum fortunam, non

inanibus querelis, sed exemplo tueri conantur et monumentis ingenii sui." The poem is reprinted from Fr. Baumgartner's "Weltliteratur," Vol. IV. —Ed. Bulletin).

Ferri aerisque rigens stat monstrum immane metallo,
Terra et Vulcano partum, nova forma Chimaerae,
Ferreis fulta rotis, cui perpetuo ordine centum
Vincti a tergo haerent ingenti pondere currus.
Carnibus haud pecudum nec bellua pascitur herba,
Sed prunae ardentes infusus et amnis iniquam
Explet ingluviem. Magno vix corpore clausi
Insolito adversas iungunt ex foedere vires
Ignis et unda simul: tum creber anhelitus intus
Auditur, surdisque ferae gemit ictibus alvus,
Tum quoque nigram fumum mixtasque favillas
Evomere, et tardo primum discedere motu;
At citius citiusque fugit stimulo excita caeco,
Agmen agens currum: fert impetus ipse ruentem,
Emensumque atra spatium caligine signat.
Cocyto credas Stygiisve paludibus anguem
Emissam, celeri tam magna volumina tractu
Per campos sinuat, tam stridula sibila ventis
Crebescunt scissis, tanto ferit astra tumultu.
Longinquo allapsam vix murmure prodidit et iam
Transit, et ex oculis iam se servantibus aufert.
Non abrupta loci praetentave flumina cursus
Impediunt rectos, vastis non rupibus Alpes;
Nam modo praecipiti suspensum gurgite pontem
Mole terit, volucrique tremunt sub pondere pilae,
Adversum modo se illa furens immittit in antrum
Horresco sonitu: vocem cava claustra volutant,
Limite defosso penitus dum viscera terrae
Scrutatur raptim Phoeboque loca invia visit.
Exclusam interea revocant funalia lucem,
Per varios pascit dum flammam adducta canales
Aura levis, gravida qualem se vidimus olim
Rumpere humo, cocto carbone imitatur et arte:
Lumine nec iam audet pinguis contendere Pallas.
Inde brevi rursus superas evadit ad auras
Bellua, et inceptum per saxa, per arva, per urbes
Pergit iter vento citior vel fluminis alis.
Nec picea quum telluri nox incubat umbra
Lapsa polo, sopit stimulos agmenque moratur;
Purpurea sed dira ferae stant lumina flamma
Collustrantque viam longe geminamque rotarum
Extantem normam, visuque animalia terrent.

Latin Mottoes and Proverbs

FleBILE principium, dulces sunt finis et usus.
Si fueris Romae, Romano vivito more;
Si fueris alibi, vivito sicut ibi.
Tum tua res agitur, paries cum proximus ardet.
Felix quem faciunt aliena pericula cautum.
Quisquis amat Musas, Musis redamatur ab ipsis.
Quid de quoque viro et cui dicas, saepe videto.
Ardua molimur, sed nulla nisi ardua vincunt:
Difficilis nostra poscitur arte labor.
Una salus pigris, nullum sperare iuvamen.
Ne pereant lege mane rosas, cito labitur aestas.
Tempora mutantur, nos et mutamur in illis.

Gutta cavat lapidem, non vi sed saepe cadendo.
Deteriora sequor, video meliora proboque.
Audentes fortuna iuvat decoratque corona.
Conscia mens recti famae mendacia ridet.
Oderunt hilarem tristes tristemque iocosi.
Vilis adulator si dixeris "aestuo" sudat.
Gaudia si fugeris, te semper cuncta sequentur.
Omnia quae splendent non auro facta fuerunt.
Nitimur in vetitum semper cupimusque negata.
Parturiunt montes, nascetur ridiculus mus.
Principiis obsta, sero medicina paratur

Cum mala per longas invaluere moras.
Desine plura puer, et quod nunc instat agamus.
Non opibus virtus, sed opes virtute parantur.
Stat medio virtus, medium tenuere beati.

Omnem crede diem tibi diluxisse supremum;
Grata superveniet, quae non sperabitur, hora.
Principibus placuisse viris non ultima laus est.
Ut desint vires, tamen est laudanda voluntas.
Tu ne cede malis, sed contra audentior ito.
Omne tulit punctum qui miscuit utile dulci.
Incidit in Scyllam qui vult vitare Charybdim.
Quidquid agis prudenter agas et respice finem.
Perge pati patiens, pariet patientia palmam.
Os homini sublime dedit, caelumque tueri

Iussit et erectos ad sidera tollere vultus.
Macte nova virtute puer, sic itur ad astra.
Adiutorium nostrum in nomine Domini.
(Per mortem) vita mutatur, non tollitur.
Est modus in rebus, sunt certi denique fines
Quos ultra citraque nequit consistere rectum.
Cognoscetis veritatem et veritas vos liberabit.
Dimidium facti qui coepit habet.
Non ignara mali miseris succurrere disco.
Nemo liber est qui corpori servit.
Dulce et decorum est pro patria mori.
Non qui parum habet, sed qui plus cupit, pauper est.

Chicago, Illinois. William R. Hennes, S. J.

(Teachers of Latin will be glad to have this list of mottoes and proverbs for ready reference. Loyola Service Card No. 70, class 475, treats of a method, and the advantages, of using mottoes, besides giving a short summary. It may not be practical to give them out liberally at one throw: the educational value of the practice would seem to suggest that they be doled out *singillatim* and with some solemnity. *Cotidiana vilescunt*. It will be remembered that the paper on "Latin Laboratory Sheets," printed in the January issue, calls for a new Motto every day. Reference may be made to the *Classical Journal*, 15:109, "Familiar Quotations—A Suggestion," by F. N. Scott,—Ed.)

